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1897—a mere incident. In fact, so much of the work is devoted exclusively to New York that its value as a general treatise is impaired. Upon the theory that each metropolitan city deserves a distinct kind of treatment determined largely by its own experience, this is perhaps pardonable; but principles for general application must be founded upon the experience of many cities and a careful personal investigation of European systems rather than secondary treatises. Thus, while the three chapters upon school, sanitary, police, and judicial administration contain many pertinent suggestions of general value, the two chapters on the Greater New York charter and *state-police* despotism in New York are somewhat out of place.

However, one should not conclude that Mr. Eaton's work is not of value. Many wisely will read it and find suggestions which, if adopted, would go very far towards increasing efficiency and towards creating higher standards of public morality.

New York City.

MILO R. MALTBY.

Liberty in the Nineteenth Century. By FREDERICK MAY HOLLAND, Pp. viii, 257. Price, \$1.75. New York and London: G. P. Putnam's Sons, 1899.

The author apologizes for the brief and unsatisfactory account given of developments under the French republic founded in 1870, on the score of lack of space. All the portions of the book in relation to European affairs stand in as great need of apology, for they are dry and inadequate, and have evidently been put in to support the title, which is much too big for the book. To the requirements of the title may also be attributed the supplement to the second chapter, which classifies under the general head of "The Fruits of Peace," such events as the European revolutionary movements of 1848 and the sanguinary struggle in Paris resulting from the Socialist experiment of national workshops. The original part of the book, comprising five out of its seven chapters, treats of the developments of radicalism in politics and religion. The author nowhere attempts to define liberty, but he generally identifies it with the dissolution of restraint upon individual action. He however makes qualifications for which he does not furnish a logical basis. He censures Garrison's methods and thinks that if more sensible notions had prevailed emancipation might have been accomplished gradually and peacefully. The weaknesses of Emerson and the Transcendentalists are subjected to acute comment, but such agitations as those carried on by Bradlaugh in England and Ingersoll in this country are described with complacency. The author

regrets that agitation in behalf of complete "religious liberty" has slackened, and he thinks this is "largely on account of an unfortunate occurrence." This "unfortunate occurrence" was the split in the National Liberal League relative to the laws excluding obscene literature from the mails. The agitation in favor of the repeal of the laws, as an infringement upon personal liberty, was opposed by a large number who drew the line at nastiness, and they seceded from the League which has since languished. The book is written in an oracular style, but it is interesting from the fact that it records the opinions of a shrewd and well-informed observer upon a curious medley of subjects. The thought is fundamentally defective in that it lacks a criterion of the meaning of liberty, and it constantly confuses means and ends. The author frequently refers to Spencer's philosophy, but he appears to have missed the chapter on Political Rights in Part IV of the "Principles of Ethics." At least it never seems to have occurred to him that while absence of restraint may promote liberty among certain peoples, who have gone through centuries of preparation for self-government, it may have just the contrary effect among peoples who have never received that preparation, and indeed may be destructive of their liberty. In its ultimate analysis liberty means the possession of appropriate means for the satisfaction of the needs of human nature and the development of its capabilities; but different peoples present different types of human nature, and it is conceivable that while liberty for some peoples may mean the right of governing themselves, it may mean for other peoples the right to be governed.

HENRY JONES FORD.

Pittsburgh, Pa.

The Puritan Republic. By DANIEL WAIT HOWE. Pp. 422. Price, \$3.50. Indianapolis: Bowen-Merrill Company, 1899.

This well-printed volume of 422 pages covers the history of New England up to the English Revolution of 1688. Most of the recent books on Puritan history relate to a single colony, but this is in its way as comprehensive as the first three volumes of Palfrey's "New England," which include about 1900 pages. Mr. Howe's work covers as many years as the admirable "History of the Bay Colony," by Hon. William D. Northend, of Salem, but the last is limited to the colony of Massachusetts Bay. The "Puritan Republic" suggests a comparison with the "Pilgrim Republic," by Mr. Goodwin, published in 1879, though Goodwin's book is larger by one-third.